

**DAWAH MANHAJ PRINCIPLES
METHODOLOGY
IN
THE HOLY QURAN
AND MESSENGER LIFE**

(A Message-Carrying Nation and the Principles of its Invitation)

**ALLAMA SYED SULAIMAN NADVI
(RAHMATULLAH ALAIHI)**

- **Muslims Are Message Carrying Nation.**
- **Requirement of Dawah work till Qiyamah.**
- **Responsibility of Dawah Work on Believers.**
- **Principles of Prophets Dawah In Quran and Prophet Life.**
- **Qualities of Daee (Dawah Worker).**
- **Resemblance Of Dawah methodology To Prophet Dawah Is Key To Success.**

Written BY

The celebrated biographer of Prophet Sallallahu Alaihi Wasallam (Book Seeratun Nabi)
Great Islamic Scholar of last century founder of Darul Musannefin

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Translated in English by

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(From Original Urdu Article Titled "PAIGHAMBAR QAUM AUR USKE USULE DAWAT")

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To
All slave of Allah
Working in Different Field
like
Dawah Taleem Tazkiya
With
Ikhlas (Sincerity of intention)
For
Helping mankind enter
into
Paradise
(Eternal life after death).

(A brief Biography of Writer of the Book)

Allama Syed Suleman Nadvi, Rahmatullah Allaihi

Born: Safar 3, 1302H/ November 22, 1884

Died: Rabi'-ul-Oola 15. 1373H/ November 22, 1953

One of the greatest historians and the greatest biographers of the Holy Prophet SALLALLAHU A'LAIHI WASALLAM during his times. Born in a well-known Syed family of Desna, a village in the district of Patna (Bihar. India).

EDUCATION

- He received his early education from his elder brother. Then he joined the Arabic Madrasah at Phulwari Sharif and later enrolled himself in the Madrassa-i-Imdadia, Darbhanga.
- In 1901. He joined the Dar-ul-Uloom Nadvat-ul-Ularna, Lucknow, and completed education in 1908; Allama Shibli No'rmani RAHMATULLAH A'LAIHI has been among his teachers.

SHOLARY CARRIER

- In 1906. he joined the staff of '*Al-Nadva*'; a magazine brought out by the Dar-ul-Uloom.
- In 1908, he was appointed a lecturer in the Dar-ul-Uloom, and for two years worked as an assistant to Allama Shibli Nornani. who was engaged in the preparation of his wellknown work, *Seerat-un-Nabi* (meaning, life of the Holy Prophet SALLALLAHU A'LAIHI WASALLAM). the major part of which, in fact, was completed in six volumes by Syed Suleman himself after the death of his illustrious teacher.
- In 1924, he, on the invitation of King Ibn Sa'ud, headed a delegation of celebrated Muslim leaders to Makkah to participate in the '*Motamar-i-Alam-i-Islami*', Delegations of almost all Muslim countries had participated in the conference and Syed Suleman Nadvi had been elected the vice-president of the conference.

- The greatest achievement of Syed Suleman Nadvi RAHMATULLAH ALAIHE was the establishment of '*Dar-ul-Musannifeen*' (meaning, House of Writers) also known as the Shibli Academy at Azamgarh which became the pioneer in the field of literary and historical research in the subcontinent. He attracted around him a large number of talented scholars who carried on the literary mission of his illustrious teacher, Shibli No'mani, with unabated zeal.
- This institution of learning, founded in 1914, continues to spread its luster throughout the subcontinent and during the last 87 years of its existence has published some outstanding works on diverse branches of knowledge.

PROFILIC WRITER

- Syed Suleman Nadvi RAHMATULLAH ALAIHE was a prolific writer who wrote books on history, biography, literature and travelogue. His greatest work is the '*Seerat-un-Nabi*' (Life of the Prophet of Islam) which has hardly any parallel in any language of the world. This work holds the position of *reference* and has since been translated into several languages, and is the most widely read book on the life and teachings of the Holy Prophet SALLALLAHU A'LAIHI WASALLAM.
- In 1910, he produced a very important biographical work, '*Seerat-e-Aisha*', which is the most authentic book on the life of the Mother of the Believers Hazrat Aisha RAZIALLAHU ANHA.
- In 1912, he compiled a dictionary of new Arabic words. In 1918, he completed '*Arz-ul-Quran*' (meaning, Sites in the Qur'an) which is a priceless piece of historical research.
- He migrated to the newly born Pakistan in 1950, where he was immensely needed for guiding the framing of a truly Islamic constitution. The services of Syed Suleman Nadvi RAHMATULLAH ALAIHE were recognized and his greatness as a great scholar was acknowledged during his lifetime.

- The Muslim University, Aligarh, conferred on him the degree of D.Lit in 1941.

DEATH

- His death was mourned throughout the world of Islam and the loss of this great scholar, historian and religious writer was universally acknowledged. His death created a great void in the literary life of the subcontinent. Like all true scholars, he was the embodiment of humility and simplicity. He was unostentatious and never took pride in his greatness.

A Message-Carrying Nation and the Principles of its Invitation

[Following is the English translation of the introduction written by Syed Suleman Nadvi RAHMATULLAH A'LAHIE to Maulana Syed Abul-Hasan Ali Nadvi's book 'Hazrat Maulana Muhammad Ilyas and the Revival of *Da'wat*'. It was originally written as an introduction to the biography of Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAHIE. This is an essay by a great saint, scholar and biographer of the Holy Prophet SALLALLAHU A'LAHIE WASALLIAM, and affords an illuminating appraisal of the *Da'wat* and *Tableegh* movement initiated by Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAHIE at a time when it was still in its nascent stage. Besides, it elucidates the main principles of *da'wat* deduced from the work of all the Prophets A'LAHI MUSSALAM of the past.]

This essay stands as an independent document of real merit and, it is hoped that, if read with proper attention, it will be of great benefit to the readers in respect of understanding the principles of this work.]

ISLAM IS A DIVINE MESSAGE AND THE MUSLIM UMMAT IS ITS CARRIER. Unfortunately this fact was ignored and neglected not only by the common Muslims but also by the great *ulama* and *sheikhs*. Consequently, the Muslims came to regard themselves as a nation in that idiom in which other nations of the world are 'nations', that is, on territorial considerations or racial peculiarities. However some Muslims of understanding hold that, unlike other nations, the Muslim nationhood is constructed on the threshold of religious ideology. But even they fail to realise that the reality lies beyond this limited concept of nationhood. The truth is that the

Muslim Ummat is a community sent down to the world by Allāh with a specific message, whose sole obligation consists in preserving this message, propagating it, and inviting people to fulfil its demands. Those who accept this message of Allāh form one universal brotherhood, having certain obligations, and all believers belong to this universal brotherhood, or call it, a nation.

After coming to know this unique character and function of this *Ummat*, it becomes manifest that the biggest responsibility of this *Ummat* consists in (1) proper understanding of this message, (2) fulfilling the requirements of this message, (3) learning the science of this message, (4) inviting people to adhere to the demands of this message and its propagation, (5) establishing a universal brotherhood of those who adhere to it, and (6) fulfilling the obligations pertaining to this brotherhood.

It is a pity that, within a century of the advent of Islam, the Muslims became forgetful of this of their responsibility. The Muslim sultans and kings were content with making conquests and expanding their domains, thereby collecting ransom and land-revenue, believing that leading a life of comforts and luxuries was the only end worth achieving. The *ulama* and the scholars limited themselves to scholastic pursuits, preferring the life of contentment and seclusion to the trails of the world. The *sufis* and the *darveshes* resorted to prayers and counting rosaries and adopted the cloistered life of the hermits, away from the busy life of the world. This resulted in that due to the absence of true guidance and direction, the *Ummat* became forgetful of its position, and the actual cause of the bringing forth of Muslim *Ummat* was lost sight of by all sections of the Muslim Community.

The Responsibility of the Muslim Ummat:

It has been established on the authority of the text of the Holy Qur'ān and authentic Traditions that the entire Muslim *Ummat*, following the example of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM, has been deputed by Allāh to convey His message to all nations of the world. As a matter of fact, this

Ummat was created and sent out to the world with the *only* purpose of fulfilling the obligations of *da'wat* (inviting people to the message of Allāh), *tableegh* (propagation of the message of Allāh) and *amr bil ma'roof wa nahi a'nil munkar* (enjoining the doing of the Good and negating the evil). The following verse is elucidating this fact: You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong... [Q. 3:110] This verse clearly states that the Muslim *Ummat* has been raised for [the guidance of] all other communities. The purpose of this *Ummat's* creation is that it should serve all the other nations in the sense that it should enjoin them to do good deeds, propagate good actions and forbid what is wrong. Now, if this *Ummat* neglects this duty, it will not be fulfilling the function for which it was raised¹. A few verses earlier than the one quoted above, it has been expressly stated that it is the *farz-e-kifaya*² (collective responsibility) of this *Ummat* to depute, in every age, an adequate number of people for this mission. If all the various sections of the *Ummat* neglect this

¹ If the people of this *Ummat* do not fulfil the function for which they were sent, i.e., they give up the idea of being 'Allāh's chosen people' which creates a barrier between them and all other believers in One Allāh, the promises which Allāh has made to them will not remain valid any more. Allāh's promise of *help* was fulfilled in the unbroken sequence of Muslim victories after the Truce of Hudaibiyah, ultimately leading to the establishment of an empire which extended from the Atlantic Ocean to the confines of China. As is obvious from the opening sentence of Q. 3:110, which is quoted above, this promise to the followers of the Qur'ān is *conditional* upon their being, and remaining, a community of people who '...enjoin the doing of what is right and forbid the doing of what is wrong, and [truly] believe in Allāh'; and— as history has shown— this *promise* is bound to lapse whenever the Muslims fail to live up to their faith. [HSM]

² A *farz-e-kifaya* is a collective obligation of a community. If an adequate number of individuals perform it, the rest of them are absolved from the duty, although they are deprived of the blessings which come from its performance. If, on the other hand, the number is not adequate for the accomplishment of the task, all the individuals of the community come to be regarded as defaulters. [HSM]

duty, the entire *Ummat* will be regarded as a community of defaulters. However, if some groups fulfil this collective obligation on behalf of the others, the entire *Ummat* will be absolved from this obligation. Allāh says: *There might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state.* [Q 3:105] According to this verse, this chosen group has been made responsible for the reformation and well-being of the entire *Ummat*; and three important tasks have been assigned to it: (1) inviting the entire *ummat*, rather all mankind, to what is good, (2) propagation of good ideas and good deeds, and (3) forbidding what is wrong. By the time the *jamā'ats* committed to this cause were present in the *Ummat*, this obligation continued to be fulfilled, the tempo of work being proportionate to the number of persons belonging to these *jamā'ats*. And, according to the prediction of the Hadees: *The best generation is the generation of my companions...*, after the *jamā'at* of *sah'āba* RAZIALLĀHU A'NĦUM, the *jamā'at* of *tabieen*¹ and the *jamā'at* of *taba-tabieen*², these *jamā'ats* reduced to mere individuals.

Acquisition of Worldly Fortune and Power is not the Basic Objective:

In this context, the fatal mistake was of believing the establishment of an Islamic power and acquisition of worldly fortune to be the highest ideal and objective in itself. The apprehension of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM expressed in the following Hadees came absolutely true: *I have no fears about your falling into poverty, but, I fear your being granted abundance of worldly things...* When the world, with its luxuries, wealth and other attractions, put her shadow on the Muslims, they started believing the conquest of nations, expansion of boundaries and collection of land-revenue the

¹ 2nd generation after the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. [HSM]

² 3rd generation after the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. [HSM]

only aims and objectives of this *Ummat*, and became satisfied over a *Muslim kingdom* instead of the *kingdom of Islam*. In other words, they thought only such a piece of land to be their objective which was headed by a Muslim, even though he were a Muslim in name only; whereas, in reality, the objective was that the Muslims should strive to dominate *shari'at* and the values of Islamic socio-political justice,— and that state (i.e., piece of land) and power should serve as the vital means for the establishment of such a state of affairs, as is the desire of the following verse: [We are well aware of] those who, [even] if We firmly establish them on earth, remain constant in prayer, and give in charity, and enjoin the doing of what is right and forbid the doing of what is wrong; but with Allāh rests the final outcome of all events... [Q. 22:41]

Muslim *Ummat* is the Successor of the Holy Prophet

SALLALLĀHU A'LAIHE WASALLAM:

From the obligations of the Prophethood, the Muslim *Ummat* is made the successor of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM in: (1) inviting people to what is noble, (2) enjoining them to do good deeds, and (3) forbidding them from what is wrong. Therefore, the three obligations which were assigned to the Holy Prophet as the *functions of the Prophethood*, i.e., (1) proclamation of Allāh's commands, (2) teaching the knowledge contained in the Book of Allāh as well as imparting wisdom to His men, and (3) purification of the people's souls,— were also made obligatory for the *Ummat* as its collective responsibility. That is why during the past centuries, the great religious figures of the *Ummat* (*imāms*, *sheikhs* and *ulama*) have endeavoured to fulfil these three responsibilities with great personal effort and concentration. And, it is due to their untiring efforts and devotion that today we find the World of Islam illuminated with the light of *deen*. These three *functions of the Prophethood* are contained in this verse: ...a Messenger from among themselves, to convey unto them His message, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom... [Q. 62:02]

Combination of Formal Religious Education & Spiritual Purification:

The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM fulfilled all the three responsibilities to the height of perfection. He told Allāh's command and recited the Qur'ānic verses to the people; taught them the Word of Allāh and imparted to them the Divine Wisdom; and he was not content with this alone but with the blessed influence of his own self and correct methods, he purified the souls of the people as well. He made them clean personalities; cured the sicknesses of their hearts; reformed their morals and took them to the height of moral excellence by washing away the dust and rust of their evildoings. After the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, the work on both these *external* and *internal* aspects of religious knowledge used to be performed giving them equal importance, and both these aspects of religious knowledge remained joined together during the three subsequent ages viz *sah'āba* RAZIALLĀHU A'NHUM, *tabieen* and *taba-tabieen*. People of these three ages combined in their persons the formalism of the *ulama* (religious teachers) and the spiritualism of the *sheikhs* (spiritual guides). Among them the *teachers* were *sheikhs*, and those who were *sheikhs*, were, at the same time, *teachers*. At day, they would impart the great deal of knowledge to their students, and, at night, stay awake and bow to Allāh in the humblest devotion. In terms of *religious teacher* and *spiritual guide*, we do not see any dividing line between these three generations.

Separation between Formal Religious Education and Spiritual Purification:

After these three generations there followed the time when there occurred a gradual divide in the *external* and *internal* aspects of the religious knowledge. In this age, the great theologians of the *shari'at* were devoid of the inner spiritual attainments, and the mystics and divines of the times used to be completely ignorant of the regulatory practices of *shari'at*. With the passage of time, this gap between the internal and external religious aspects grew wider and wider. A time came

when the *madrasahs* (teaching institutions) were built for [preserving] the external aspect of the knowledge, while the *khanqāhs* and *rabats* (monasteries and cloisters) were built for internal development and spiritual purification— and these two lights which had been together in the sacred *Masjid* of the Holy Prophet SALLALLĀHU A'LAHIE WASALLAM— were now divided into two separate lights of *madrasah* and *khanqāh*. Resultantly, *madrasahs* started producing seekers of worldly concerns instead of the *ulama* of *deen*, and those who claimed spiritual attainments became absolutely un-informed of the *whys* and the *wherefores* of the knowledge of *shari'at*.

Prosperity is in the Combining of these Two:

However, even during this period and after, certain men of exceptional spiritual calibre were born in whom both these colours of the light of Prophethood were present. On a closer study, it will become manifest that, in Islamic history, all spiritual leaders who profoundly influenced the lives of numerous people were only those who contained in themselves both internal and external aspects of religious knowledge. Thus, Imām Ghazali RAHMATULLĀH A'LAHIE, a profound scholar of the knowledge of Hadees, and a pioneer of philosophic study of *shari'at*, was simultaneously a great exponent of the Mystical Truth; Sheikh Abu-Najib Suharwardi RAHMATULLĀH A'LAHIE, one of the revered sufis, taught religious knowledge at the celebrated *madrasah Nizamiya* (Baghdad) as well; Sheikh Abdul Qadir Jilani RAHMATULLĀH A'LAHIE who enjoys great prominence among sufis, was at the same time a great Imām of Islamic Jurisprudence of his times. Furthermore, Imām Bukhari RAHMATULLĀH A'LAHIE, Imām Ibn-e-Hanbal RAHMATULLĀH A'LAHIE, Sufyan Sauri RAHMATULLĀH A'LAHIE, and the like, who are commonly regarded as the *ulama* of the Hadees (i.e., external aspect of religious knowledge), were, in fact, accomplished spiritual leaders as well. Among those who belong to the middle period, Allama Ibn Taimiyya RAHMATULLĀH A'LAHIE and Hafiz Ibn-e-Qayyim RAHMATULLĀH A'LAHIE are believed, by the ignorant people, to be unfamiliar with the inner spiritual life, but their biographies

reveal scores of incidents reflecting their spiritual attainments. If you study the books like *Manāzil-ul-Sālikeen* (meaning, stages in spiritual attainments) written by Hafiz Ibn-e-Qayyim RAHMATULLAH A'LAIHE, you will feel convinced that these divines were equipped both with external decoration as well as internal beauty.

In India, the divines, whose efforts illuminated this land with the light of Islam, were invariably those who combined in their persons the accomplishments associated with both the *madrasah* and the *khanqāh*. Since their way of life closely followed the *sunnat* of the Holy Prophet SALLALLAHU A'LAIHE WASALLAM, their spiritual influence spread over vast areas and penetrated into distant territories. If you see, one by one, the suns, moons, and stars of the sky of Delhi, i.e., from Shah Abdul Rahim RAHMATULLAH A'LAIHE to Shah Isma'il Shaheed RAHMATULLAH A'LAIHE, you will see a panorama of religious divines who were skilled in both *internal* and *external* accomplishments of religious knowledge; and you will thus come to know the reality of the vastness of their scholastic and spiritual blessings. While teaching religious sciences in the *madrasah*, they fulfilled the requirements of the external aspect of the *functions of the Prophethood*: ...[the Messenger of Allāh] to impart unto them the divine writ as well as wisdom... [Q. 62:02]; and when they retired to their apartments they played the role of the purifier of souls: ...[the Messenger of Allāh] causes them to grow in purity... [Q. 62:02], thus discharging the due of the internal aspect of the *functions of the Prophethood*.

Again, those who became the carriers of the blessings of this sacred lineage whose names do not need mention because The marks [of worship of nights] are on their faces... [Q. 48:29], and from whom the people of the world derived lots of benefits, and from whom the work of propagation of *deen* and *tableegh* and of the purification of the hearts and self was taken— were those who possessed a thorough knowledge of the *shari'at* and combined it with the life of the inner purity. It has been decreed by Allāh that, even in future, only such persons will be made the fountain-heads of religious revival in whose persons

the qualities of spiritual purification and scholarship (*khanqāh* and *madrasah*) are blended into one harmonious whole like the two seas mentioned in the verse: He has given freedom to the two great bodies of water, so that they might meet. [Q. 55:19] Spiritual insight grows more penetrating if one stays awake during the nights, and speech becomes more effective through excessive remembrance (*zikr*) of Allāh. In Islam, the best soldiers have always been only those who worship Allāh like recluses at night. The biographies written during the thirteen centuries bear testimony to the authenticity of this statement. Without the illumination of the heart, fluent speeches and proficiency in writing are no more than illusive mirage in the desert, which though has outward glamour and momentary appeal, yet has no existence and future.

Unity of the *Ummat* is the Disposition of the Prophethood:

One of the main reasons for the failure of the present-day work of reformation in the world of Islam lies in our ignorance of the fact that every nation and group is created with certain distinguishing temperamental characteristics. Unless the work of reformation suits the temperament of the community, there can be little hope of its finding general acceptance or proving to be really fruitful. In our times there are various groups who claim to be striving for the reformation of the Muslim Community and the revival of Islam. One of these groups even believes that the age of the Prophethood of the Holy Prophet SALLALLAHU A'LAHIE WASALLAM belongs to the remote past, and a new prophethood based on nationalistic pattern is the need of the day (Allāh forbid). So, they have invented such prophethood and invite people to join their fold. The followers of this group have been defeated in their purpose and their links with the *Ummat* of the Holy Prophet SALLALLAHU A'LAHIE WASALLAM stand severed. Another group retains belief in the Prophethood of Muhammad SALLALLAHU A'LAHIE WASALLAM, but they maintain that a re-definition and re-modelling of the interpretations of the heavenly knowledge sent down on Muhammad SALLALLAHU A'LAHIE WASALLAM is necessary due to the changing requirements of time.

They question the authenticity of the Hadees, and give new meaning to the interpretations of the Holy Qur'ān in view of today's felt-needs on the base of their ideologies. In effect, they demand a new Qur'ān. The followers of this school also failed to retain any vital link with the *jamā'at* of Muhammad SALLALLĀHU A'LAIHE WASALLAM. Every of their *mujtahid*¹, by saying that '*Sufficient for us is the Book of Allah*', is giving new meanings to the clear and obvious meanings of the Qur'ān, inventing new and abstract modes of offering *salāt*, observing fast and performing *Hajj*. A third group believes in the Holy Qur'ān and the *sunnat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, but judges each and every Qur'ānic verse and Hadees on its own rational standards. They do not believe in the *Miracles* nor do they believe in the physical existence of the paradise and hell. They advocate the legitimacy of usury. In fact they try to modify all the social edicts of Islam according to their own so-called rational standards and seek to make the *shari'at* subject to what they believe to be the principles of Nature. Such people have gone to the fold of the mis-interpreters of Muhammad's (SALLALLĀHU A'LAIHE WASALLAM) religion, and thus are not among the believers and the obedient.

There is another group which does not demand a new Prophethood, nor a revived version of the Holy Qur'ān, and nor it preaches new modes of offering prayers or observing fast, but they believe in the need for a new *imāmat* (spiritual-cum-political leadership) which, they think, should re-define Islamic systems. [The new *imāmat*] should re-define *kufr*, *imān* and hypocrisy, and set new principles for obedience to the *ameer* (the commander of the faithful); and should launch some 'ism' on the lines of certain European movements for the Revival of Islam; and should spread this 'Islamism' in the youth with the determination and enthusiasm of 'isms', and

¹ A *mujtahid* is a jurist who formulates opinions in legal and theological matters, based on the interpretation of the Holy Qur'ān, Hadees, *Ijma* (Consensus of the *sah'āba*'s opinions) and *Qiyas* (Analogy). [HSM]

should resolve all controversial issues of theology and jurisprudence in a modern manner like a *mujtahid*. It may be that during these days of storm and stress, this last group can prove to be a source of satisfaction for the young enthusiasts, and they can work for stopping the flood of irreligious ideas which is coming through the line of economics and politics. But, the ideological framework and methodology of this group do not confirm with the ideology and methodology of other groups of the *Ummat*. ...Allāh may well cause something new to come out... [Q. 65:01]

It therefore appears from the above that, in accordance with the temperamental characteristics of the *Ummat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, it is essential that (1) the caller himself, (2) the call, and (3) the manner adopted for the propagation of this call— should necessarily be in conformity with the way-of-working and the manner adopted by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. The caller must possess complete harmony, both in the observance of the Islamic practices and in his spiritual state, with the first and the greatest of callers, Muhammad SALLALLĀHU A'LAIHE WASALLAM; and, the greater the harmony, the deeper and the vaster will be the influence of *da'wat*. Secondly, it is required that the call should be the same (as that of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM), i.e., the caller should invite people to pure Islam, *imān* and performance of virtuous deeds. Thirdly, the manner of imparting *da'wat* should invariably be in full conformity with the way adopted by the greatest caller of Islam, the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM. In other words, the extent of success in the mission of Islamic revival and the expansion of its influence will depend on the measure of a caller's close affinity with the *sunnat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM in all these aspects of *da'wat* discussed above. If the work of *da'wat* fulfils these three requirements, it will be effective, immune from becoming erratic and consequently, will ever be leading the callers to the true path with an ever-increasing force. The life history of the great callers of the past centuries whose work for the revival of Islam has been

universally acknowledged and unanimously appreciated by the entire *Ummat*, bears testimony to the truth and validity of these three principles of *da'wat*.

In short, it is required of a caller that he— in his knowledge & practice, vision & thought, mode of *da'wat*, and intuition & inward spiritual state— should possess a perfect spiritual affinity with the Prophets of the olden times, and especially with Hazrat Muhammad SALLALLAHU A'LAHIE WASALLAM. Together with the soundness of *imān* and practicing good deeds in appearance, his spiritual condition and devotional state should also be in complete harmony with the spiritual state of the Holy Prophet SALLALLAHU A'LAHIE WASALLAM; that is, his spiritual state should be a picture of Allāh's love, Allāh's fear, kindness towards Allāh's creation and Allāh's relation. In matters of personal habits and qualities of character, he should be practicing the *sunnat* of the Holy Prophet SALLALLAHU A'LAHIE WASALLAM to the utmost possible degree. The driving-force behind his *da'wat* should only be: loving & hating people only for Allāh [’s pleasure]; compassion and sympathy for the Muslim Community; and mercy for the humanity. Together, according to that principle of *da'wat*— which is repeatedly stressed by all the Prophets A'LAHIMUSSALAM— he should have no intention to gain any worldly reward or recognition from [the work of] *da'wat*: ...my reward rests with none but the Sustainer of all the worlds. [Q. 26:164] Rather, the anxiousness of gaining this reward should be so high in him that no thoughts of worldly honour or glory, material wealth or fortune, reputation or recognition, personal comforts or selfish pleasures become a hurdle in his way; and even his personal habits, general bearing and manner of conversation— rather every of his action and motion— should get concentrated only towards this end. Behold, my prayer, and [all] my acts of worship, and my living and my dying are for Allāh [alone], the Sustainer of all the worlds. [Q. 6:162]

The Person of the Biographee when put to these Standards:

The caller¹ to the Truth, and the invitation to the Truth, whose picture is sketched in the following pages, I have had the privilege to study their various aspects from very close quarters. I observed this caller's performance of formal acts of devotion as well as his spiritual attainments. I also heard people talking about his person. It is hoped that, after the study of these pages, those who have not had the blessed opportunity of knowing him personally will be able to form a true idea of his spiritual calibre. Moreover, they will learn about the essence and true nature of the work of *da'wat* initiated by him, together with its principles.

The Spiritual Linage of Shah Waliullāh RAHMATULLAH A'LAIHE:

In India, Allāh bestowed his special blessings upon Hazrat Shah Waliullāh RAHMATULLAH A'LAIHE and his descendents and raised them to the status of *qutbiyyat*² for the spiritual guidance of their fellow countrymen. The *ulama* among his descendents and their followers were given the responsibility of launching a movement of Islamic Revival calculated to reform the Muslim Community and to compensate for the religious loss sustained by the Indian Muslims in consequence of the anti-Islamic political policies pursued by the rulers of Taimoor's dynasty. The process of reformation initiated by them has been continued to our times. The founder and preceptor of this *Da'wat*, (i.e., Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE), is also linked to this golden chain of religious divines.

The Ancestry of Hazrat Maulana Muhammad Ilyas

RAHMATULLAH A'LAIHE:

Maulana Muzaffar Husain RAHMATULLAH A'LAIHE, the maternal great grandfather of Maulana Muhammad Ilyas RAHMATULLAH

¹ That is, Hazrat Maulana Muhammad Ilyas RAHMATULLAH A'LAIHE. [HSM]

² *Qutbiyyat* is the position of pre-eminence occupied by a *qutub* (literally, the Pivot of the world) whose rank, according to the Spiritualists, is the most exalted in the order of saints. [HSM]

A'LAIHE, was the pupil of Shah Muhammad Ish'āq Dehlavi RAHMATULLĀH A'LAIHE, and a *khalifa-e-majaaz*¹ of Shah Muhammad Ya'qoob Dehlavi RAHMATULLĀH A'LAIHE. The paternal uncle of Maulana Muzaffar Husain, i.e., Mufti Ilāhi Bakhsh RAHMATULLĀH A'LAIHE, was a distinguished pupil and a sincere follower of Shah Abdul Aziz² RAHMATULLĀH A'LAIHE. After the death of Shah Abdul Aziz RAHMATULLĀH A'LAIHE, he did the *bay'at* of the *khalifa* of his *sheikh*, Syed Ahmad Shaheed Bareilwi RAHMATULLĀH A'LAIHE. These two persons (Maulana Muzaffar Husain and Mufti Ilāhi Bakhsh) were renowned religious teachers of their times, known for their piety, righteousness and a genius for delivering religious rulings (*fatwa*). This biography presents a detailed account of the spiritual benefits that reached to other members of the family through these illustrious persons.

The father and two brothers of the biographee, Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, were men of piety and devotion, and were endowed with the spiritual capacity to guide and instruct others in the path of spiritualism (*sulook*). His father was the first religious figure who commanded sincere love and reverence of the inhabitants of the *Mewāt* territory. After he passed away, Maulana Muhammad RAHMATULLĀH A'LAIHE, the elder brother of Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE, undertook the task of spiritual guidance of the followers of his father. He was a man of piety and *tawakkul* (trust in Allāh) and lived a life of austerity and abstinence. Hazrat Maulana Muhammad Ilyas RAHMATULLĀH A'LAIHE himself is the 3rd dignitary of this lineage.

¹ *Khalifa-e-majaaz* is a specially favoured follower (*nureed*) on whom his *sheikh* (preceptor) confers the right of administering oath of allegiance (*bay'at*) in his (the *sheikh's*) name, after taking to that particular spiritual chain (*silsilah*). [HSM]

² Shah Muhammad Ishāq, Shah Muhammad Ya'qoob and Shah Abdul Aziz were the illustrious descendents of Hazrat Shah Waliullah RAHMATULLĀH A'LAIHE. [HSM]

Reasons for the Failure of *Da'wat* in This Age:

In India, in the year 1921, through the efforts of Arya Samaj Hindu Conversion Movement, the ignorant new-Muslims among the village peasantry were being drawn away from their professed religion, and the fire of apostasy was threatening such areas. Muslims from all the four corners of the country rose in alarm to extinguish this fire. Numerous missionary societies were founded; thousands of rupees were donated for them and many paid-missionaries were employed to tour the villages. Renowned and learned defenders of Islam held public debates and spiritual discussions to advocate the cause of Islam. This struggle continued for quite a few years with a traditional zeal and fervour, but gradually the sentiments subsided and the movement lost its tempo. The societies were dissolved one after the other, and the paid-missionaries had to be called back for want of funds. The debaters and orators ceased to receive invitations to address public meetings, and the storm in this sea gradually laid flat.

What were the reasons for the failure of this missionary work? It was because all this uproar was not motivated by a sincere religious spirit. The paid-missionaries, debaters and so-called callers were not inspired by any genuine zeal for Islam. Unfortunately all their apparent missionary fervour was motivated by a desire for worldly recognition, public appearance, and thirst for material gains. As a matter of fact, religious invitation, spiritual capacities, and *tableegh* [are the things which] cannot be purchased from the market.

Principles of the Prophets' (A'LAIHIMUSSALAM) *Da'wat*:

1. The basic thing about the principles of *da'wat* of all the Messengers of Allāh is that they do not demand any return for their *da'wat* work from any of Allāh's creation. And no reward whatever do I ask of you for it: my reward rests with none but the Sustainer of all the worlds. [Q. 26:164] is the unanimous decision and declaration of all the Prophets A'LAIHIMUSSALAM.

Their indifference to worldly rewards grows to such proportion that they do not even expect admiration or recognition of their work from any person. The effectiveness and appeal of their *da'wat* efforts is the result of two vital factors: first, their state of being *indifferent* from all avenues of rewards that any creation can cause to them; and, secondly, their pious private life. In *surah Yāsin*, mention is made of a succession of callers sent by Allāh to certain people, who rejected their call. At last a fortunate person came from the farther most part of the city and addressed his people thus: O my people! Follow these message-bearers! Follow those who ask no reward of you, and themselves are rightly guided. [Q. 36:20-21] This shows that piety of character, state of being indifferent from the [mortal] creation, sincerity of intention and devotion to Allāh— are the actual fountainheads of the effect of a caller.

2. The driving-force behind the *da'wat* and *tableegh* of all the Messengers of Allāh is the feelings of mercy and compassion for mankind and a deep concern for the well-being of all people. Their hearts are grieved at the degeneration of the people, and the feelings of sympathy inspire in them a strong desire for their reformation. Obviously, a father's desire for the moral and spiritual reform of his son springs from no other sentiment than the paternal affection and natural feeling of sympathy for him. Likewise, the heart of a caller should be overwhelmed with the feeling of kindness and compassion towards his people, and he should remain burdened with worry for their spiritual well-being. Hazrat Hood عليه السلام says to his people: O my people! There is no weak mindedness in me, but I am a Messenger from the Sustainer of all the worlds. I am delivering unto you my Sustainer's message and advising you truly and well. [Q. 7: 67-68] Hazrat Sālih

A'LAHISSALĀM says, addressing his people: O my people! Indeed, I delivered unto you my Sustainer's message and gave you good advice: but you did not love those who give [you] good advice. [Q. 7: 79] When the people of Hazrat Nooh A'LAHISSALĀM accused him of going astray (from the traditional beliefs of the community), he says, in response to their accusation: O my people! There is no error in me, but I am a Messenger from the Sustainer of all the worlds. I am delivering unto you my Sustainer's message and giving you good advice... [Q. 7: 61-62]

The Holy Qur'ān repeatedly quotes invitational situations and circumstances of the Holy Prophet SALLALLĀHU A'LAHIE WASALLAM, and many verses describe how heavily grieved he was about his *Ummat*. In this connection he was so worried that grief weighed down his blessed back: Have we not opened up your heart, and lifted from you the burden that had weighed so heavily on your back? [Q. 94:01-03] Constant grieving over the [future of] *Ummat* made his life burdensome to such an extent that Allāh consoled him in the words: Wouldst you, perhaps, torment yourself to death [with grief] because they [who live around you] refuse to believe? [Q. 26:03] In *surah Kahf*, there is another verse of this series: But, wouldst you, perhaps, torment yourself to death with grief over them if they are not willing to believe in this message? [Q. 18:06] On account of such feelings of mercy and compassion, any affliction of the *Ummat* was unbearably painful to the noble heart of the Holy Prophet SALLALLĀHU A'LAHIE WASALLAM, who earnestly desired that all avenues of betterment should get open on his people. Allāh says: Indeed, there has come unto you [O mankind] a Prophet from among yourselves: heavily weighs upon him [the thought] that you might suffer [in the life to come]; full of concern for you [is he, and] full of compassion and mercy towards the believers. [Q. 9: 128]

3. Third principle of *da'wat* and *tableegh* is the adoption of polite behaviour: addressing people with soft and courteous words, and approaching them in such a wise manner that they are deeply impressed with the sincere and human attitude of the caller— so that his message sinks deep into their hearts. To an arrogant disbeliever like Fir'own who claimed to be a god, was sent Hazrat Musa A'LAIHIS-SALAM, a Prophet of great determination, but with the instruction that: But speak unto him in a mild manner... [Q. 20:44] It is common knowledge that the hypocrites tried their utmost to impede the progress of *da'wat* and defeat the noble mission entrusted to the Holy Prophet SALLALLAHU A'LAIHE WASALLAM. But, notwithstanding their evil designs against Islam, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM was directed by Allāh in the following words: ...so leave them alone, and admonish them, and speak unto them about themselves in a gravely searching manner [Q. 4:63] In this verse, the Holy Prophet SALLALLAHU A'LAIHE WASALLAM has been directed to adopt a kind attitude towards the hypocrites and to address them in courteous, penetrating words. Judging from this, we can well imagine what manners are to be observed while preaching to the ignorant among the Muslims. In the following verse, this principle of *da'wat* has been explained in detail: Call them [all mankind] unto their Sustainer's path with wisdom and goodly exhortation, and argue with them in the most kindly manner... [Q. 16:125] When the Holy Prophet SALLALLAHU A'LAIHE WASALLAM sent two of his *sah'āba* RAZIALLAHU ANHUM as missionaries to Yemen, he advised them in the following words at the time of farewell: 'Make things easy and do not involve people in difficulties; give them happy news and do not inspire aversion in them.' On the face of it, this Hadees seems to consist of just two short expressions but, in reality,

it speaks volumes for the proper etiquette of missionary work. It holds that a caller and preacher should, while giving *da'wat* to a community, present his *da'wat* in such a manner that the people find it easy to follow it. He should not burden people [with the technicalities of *deen*] in the beginning. He should always give good news to his people and explain the great rewards which are promised as return of good deeds, and should make frequent references of Allāh's infinite mercy and all-embracing Forgiveness. In this way, he should inspire courage in the people to practise *deen*.

But from this, it should not be concluded that a compromising attitude might be adopted in the matter of the fundamental beliefs and *farāez*. It is by no means permissible to adopt such an attitude [regarding the essentials of Islam]. The idea is that the caller should be polite in his approach and he should not be unduly exacting about performances which are a collective responsibility (*farz-e-kifaya*) of the *Ummat* or acts which are commendable but not obligatory (*mustah'ab*) or virtuous deeds which, if omitted, do not cause a serious deviation from generally accepted practices. Moreover, in matters wherein jurists have differences of opinion, he should not insist on adherence to a particular school of jurisprudence. He should not prescribe on his own the more demanding acts of devotion in matters where Allāh has made liberal concessions.

Many Traditions and episodes from the sacred life of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM testify to the truth of this principle of *da'wat*. In many verses of the Holy Qur'ān, Allāh strictly forbids the adoption of a compromising attitude in matters concerning fundamental beliefs and obligatory performances. For example, in response to the unbelievers' demand for a compromising attitude

towards essential beliefs of Islam, Allāh says: They would like you to be soft [with them], so that they might be soft [with you]. (Q. 68:09) In this verse, Allāh has strictly forbidden to compromise on fundamentals.

4. It follows, as a corollary to the principle of *da'wat* and *tableegh* discussed above (i.e., adopting compromising attitude regarding the essentials and leniency in other, less important matters) that the sequence of 'first things first' should be kept in view. (That is, in the first instance, a caller should invite people to the fundamentals of Islam, then he should take up matters of secondary importance and, likewise, determine various priorities according to the degree of importance.) When the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM started his missionary effort, he mainly emphasised on Allāh's Oneness and his own Prophethood. He began with inviting people to believe in the *Kalimah* LĀ ILĀHA ILĀLLĀH. When the Quraish asked him: 'What do you demand from us?' – and he replied: 'I invite you to believe in one Kalimah; if you believe in it, the entire Arab and non-Arab will come under you.' Believing in Allāh to be the only God and in the Prophethood of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM is like a seed sown in the human heart, which after a period of time, spouts into obedience to various commands of Allāh. So, first of all, this seed should be sown. The issue of commands comes after it.

The sequence in which the various *surahs* of the Holy Qur'ān were revealed is also a correct example of this principle of *da'wat*. Mother of the Believers Hazrat Āisha RAZIALLĀHU ANHA says: 'In the beginning such *surahs* of the Holy Qur'ān were revealed as soften the hearts of people, i.e., verses that describe paradise and hell, encourage people to

perform good deeds and warn them against committing evil deeds. Later, when people had accepted Islam, the verses regarding the lawful (*halāl*) and the unlawful (*harām*) were revealed. If prohibition against drinking had been revealed in the early age of Islam, who would have obeyed it? This Hadees makes us known that the above-mentioned principle of *tableegh* has been observed in the sequence of the revelation of the Holy Qur'ān as well.

When a group of people from *Taaif* arrived in *Madinah*, they said that they would enter the fold of Islam if they were exempted from observing the daily prayers. To this, the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM replied: 'There is no good in a *deen* in which there is no act of bending [before the Sustainer] in devotion.' Then they put forth two more conditions, that (1) they should be exempted from paying '*ushr*', i.e., one-tenth of the produce of agricultural land, and (2) they should not be compelled to join the army of the warriors of the path of Allāh. The Holy Prophet SALLALLĀHU A'LAIHE WASALLAM acceded to the last two conditions and said: 'When they embrace Islam, they will pay the *ushr* and will also participate in *jihād* in due course.' Commenting on this Hadees, the Traditionists write: 'Since the *salāt* becomes obligatory for every believer as soon as he embraces Islam and it becomes due upon him to observe five-time *salāt* every day and night, no concession was made regarding its observance. Participation in *jihād*, on the other hand, is a collective obligation of the entire Muslim Community, and it becomes compulsory under specific conditions. Similarly, payment of *zakāt* and *ushr* becomes due on specific times, and these can be paid even afterwards. For these reasons leniency was shown about these two

observances.’ This attitude throws full light on this prudent principle of *da’wat*.

When the Holy Prophet SALLALLĀHU A’LAIHE WASALLAM sent Hazrat Ma’az bin Jabl RAZIALLĀHU ANHU to Yemen, he said: ‘You are going to such people among whom there live the followers of the Early Revelations as well. As you reach there, tell them, before doing everything else, that there is no god but Allāh and that Muḥammad SALLALLĀHU A’LAIHE WASALLAM is his Messenger. As they believe that, tell them that Allāh has made five times prayers obligatory, every day. As they obey that, tell them that Allāh has made *zakāt* due upon them, which should be taken from [their] rich and will be handed-over to the poor ones [among their community]. As they accept that, then while collecting *zakāt*, avoid selecting the choicest things of their property. And beware of the curse of him who is wronged, for there is no delay in its acceptance by Allāh.’ This Hadees also illustrates the gradual wisely-planned manner to be adopted while presenting *da’wat*.

5. From those principles of *da’wat* and *tableegh* which are very much evident in the way-of-working of the Holy Prophet SALLALLĀHU A’LAIHE WASALLAM, one is that he did not wait for people to come; he and his callers rather approached the people personally and invited them to the Truth. So much so that occasionally they visited the people in their homes and preached to them the Word of Truth. The Holy Prophet SALLALLĀHU A’LAIHE WASALLAM undertook a long journey to *Taaif*, visited A’bdy RAZIALLĀHU ANHU and other tribal chiefs in their homes and discharged his duty of *tableegh*. During the Hajj season, he used to visit each and every tribe among the pilgrims, to convey to them the message of the Truth. Even if they were harsh towards him, he remained patient. It was in the course of this search that he eventually came across

those blessed souls of *Yasrib (Madinah)* through whom the wealth of *imān* and Islām was shifted from *Makkah* to *Madinah*.

After the Truce of Hudaibiyah when there followed a period of peace and harmony in the country, the Holy Prophet SALLALLĀHU A'LAIHĒ WASALLAM sent messengers to the sovereigns of the neighbouring countries like Egypt, Persia, Abyssinia, and to the chiefs of Oman, Bahrain, Yemen and the territories bordering Syria, to convey to them the message of Islam. A number of *sah'āba* RAZIALLĀHU A'NHUM were sent as missionaries to different territories and tribal areas in Arabia for inviting people to the fold of Islam. Hazrat Mus'ab bin Umair RAZIALLĀHU A'NHU was deputed [before *Hijrat*] to preach Islam in *Madinah*. Hazrat Ali RAZIALLĀHU A'NHU and Hazrat Ma'az bin Jabl RAZIALLĀHU A'NHU went to Yemen. Similar has been the way-of-working of the *ulama* and *imāms* of *deen* of every age.

This illustrates that the duty of a caller and preacher is to *approach the people personally* so as to convey to them the message of the Truth. Seeing only the ways adopted by some divines of recent times who provide religious guidance in their *khanqāhs*, some people wrongly think that these divines have always favoured a life of seclusion for such a task. This deduction is absolutely incorrect. The biographies [of the people of *khanqāh*] reveal a long story of where they lived and where they received their spiritual food, the countries through which they journeyed to disseminate these blessed teachings, and the far off places where they were laid to rest. And, what is more, all these long journeys were made during the time when none of the modern comforts of travel existed, as the world had not yet seen the invention of railways, buses and cars. Moin-ud-Din Chishti RAHIMATULLĀH A'LAIHĒ was

born in *Seestan* (Iran), found his spiritual wealth in *Chisht*, a city in Afghanistan, and from there he travelled to *Rājputana* (India), a land wholly inhabited by disbelievers, and during this long journey, illuminated this land with the divine light of the Truth. Farid-ud-Din Gang-e-Shakar RAHMATULLAH A'LAHIE came from the borders of *Sind* and reached *Delhi* from where he made several long journeys through the *Punjab* and returned to *Sind* again. Down his spiritual lineage came Nizām-ud-Din Sultan-ul-Aowliya RAHMATULLAH A'LAHIE and his successors, whose biographies show that they made journeys to distant places for the cause of *da'wat*, and their tombs were built in *Daccan*, *Malwah*, and in the united provinces of the former Indian subcontinent— far away from their native lands.

6. A chief principle of *da'wat* and *tableegh* in Islam is '*nafeer*'. That is, leaving one's native place and going to the places which afford opportunities of acquiring *deen* and then coming back to fellow tribesmen and nationals for disseminating among them the religious knowledge thus acquired. The following verse of *surah Nisa* which was revealed on the occasion of the Battle of Uhud: O you who have attained to faith! Be fully prepared against danger, whether you go to war in small groups or all together. [Q. 4:71], contains instruction though for war-time strategy, yet its general scope includes any *nafeer* made for the cause of *deen*. Qazi Bezaavi RAHMATULLAH A'LAHIE has also given this interpretation of this verse in his commentary of the Holy Qur'ān. In *surah Taubah*, there is a particular verse of this idiom: It is not desirable that all of the believers take the field [In time of war]. From within every group in their midst, some shall refrain from going forth to war, and shall devote themselves [instead] to acquiring a deeper knowledge of the faith, and [thus be able to]

teach their home-coming brethren, so that these [too] might guard themselves against evil. [Q. 9:122]

During the time of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, deputations from different tribes came to *Madinah* to get the knowledge and practice of *deen*. Staying for a period of seven to ten days (a few stayed for about three weeks) and, having got the basic knowledge of *deen*, these groups went back to their homes to acquaint the people of their community with *deen*.

7. During the blessed time of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, there was a platform (*suffah*) beside the *Masjid* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, where the people of *suffah* lived. These *sah'āba* RAZIALLĀHU A'NHUM had no houses of their own. To earn their living, they used to brought fire-wood from the jungle by day and sold it in the market. And, during the night, they used to learn religious knowledge from knowledgeable people. When the need arose, they were also sent as callers to various places. Apart from earning for themselves the necessities of life, their work was nothing other than acquiring religious knowledge, deriving spiritual benefit from the blessed companionship of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, and practicing devotional worships.

It thus appears that evolving and maintaining a group of such (full-time) callers and missionaries is also a collective responsibility of the Muslim Community. It further appears that this blessed group emerged as a result of a specific training given by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM to his *sah'āba* RAZIALLĀHU A'NHUM. And, due to enjoying the blessings of the companionship of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM, this group possessed the wealth of both *internal* and *external* aspects of

religious knowledge, and used to accomplish the tasks of *da'wat* and *tableegh*.

8. The method of religious education comprised mostly of (1) receiving spiritual benefits through a constant and devout companionship, (2) teaching and learning of religious knowledge and discussions on commands of Allāh and religious principles, and (3) exchanging information on various matters and teaching one another the requirements of religious practices. The nights of these people used to remain illuminated with devout worships, while their days were spent in religious pursuits.

This *Da'wat* Closely Resembles with the *Da'wat* of the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM:

In the above lines, I've tried to explain some principles of *da'wat* and *tableegh* to my readers and I believe that, after studying these they will be able to form a realistic idea of the essence of Islamic *da'wat* and of the proper mode of presenting this *da'wat* to the people. I dare to say that, of all the religious movements of the present-day India¹, the one known as '*Da'wat* and *Tableegh*' bears the closest resemblance— both in method as well as in spirit— with the true Islamic *da'wat* initiated by the Holy Prophet SALLALLĀHU A'LAIHE WASALLAM.

The Importance of *Tableegh*:

A wisely-planned [system of] *da'wat* and *tableegh*, *amr bil ma'roof*, and *nahi a'nil munkar* is the backbone of the entire body of Islam. It is *da'wat* on which depends the foundation, strength, expansion and success of Islam. I believe that, in these days, *da'wat* is more needed than it was needed in any time in the past; and in contrast with converting the non-Muslims to Islamic Faith, this is more important to make

¹ The original work in Urdu was written before partition of the subcontinent, i.e., 14th August, 1947. [HSM]

Muslims Muslim, i.e., making effort on those who are Muslims in name or by nationality so that they become true and dutiful Muslims. In the light of the present-day religious state of Muslims, it becomes the duty of every Muslim to raise the cry of the Holy Qur'ān: O you who have attained to faith! Hold fast unto your belief in Allāh and His Messenger (SALLALLĀHU A'LAIHE WASALLĀM),... [Q. 4:136] with all force and potentials. This demands that we go about from city to city, village to village, and from door to door, persuading those who are Muslims in name to become true Muslims— by faith and by practice. And in this path, that amount of dedicated hardwork, consistent effort, courage and tolerance should be invested which the worldly people are employing for gaining worldly honour and authority. That is, that dedication to the cause which inspires such an insurmountable power in the people that they get willing to sacrifice their most prized possessions— even their own lives— and pledge to remove any obstruction that might possibly hinder the progress of their mission. To promote the cause of *da'wat*, we should use all means: invite peoples' attention towards it, utilise honest efforts, and in fact invest all our life and possessions— and try to take a step forward in this field in a way or the other. And for achieving this objective, we should inspire in our self that restlessness without which neither any work, worldly or spiritual, has ever been completed in past and nor will get completed in future.

If you want to see the examples of the men of determination of the field of *da'wat* in this age, please start reading the actual book (to which this essay is the introduction).

With regards from one who is aware of his humble knowledge.

Bhopal
May, 1947

Syed Suleman Nadvi (RAHMATULLĀH A'LAIHE)

A Message-Carrying Nation and the Principles of its Invitation

- Muslims Are Message Carrying Nation.
- Requirement of Dawah work till Qiyamah.
- Responsibility of Dawah Work on Believers.
- Principles of Prophets Dawah In Quran and Prophet Life.
- Qualities of Daee (Dawah Worker).
- Resemblance Of Dawah methodology To Prophet Dawah Is Key To Success.

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